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## BOOK NOTICES

**Le Psautier de Saint Hilaire de Poitiers.** By Henri Jeannotte. Paris: Gabalda, 1917. Pp. xlv+100.

This little book upon the Psalter is an example of a kind of work for which there is great need. It is a publication of the Latin text of the Psalter used by Saint Hilary of Poitiers. This text gives us practically the full text of fifty-five psalms. In addition to this there are fragments of many others. Only twenty-nine psalms are without representation in this volume. The total amounts to about two-fifths of the Psalter. Monsieur Jeannotte's work consisted in gathering up from the writings of Saint Hilary all his citations of the text of the Psalter, and out of that reorganizing Saint Hilary's Psalter. This is a kind of work calling for great patience and keen discrimination. For example, in such work it is necessary to decide such questions as these: Is the text in question cited loosely or exactly? Is it cited from manuscript or from memory? Of the various editions of Saint Hilary's work, which best represent Saint Hilary, that is to say, come nearest to producing what Saint Hilary actually said? This involves comparison of text with text, and edition with edition, on a most elaborate scale. Behind all this lies the further question as to what Psalter was used by Saint Hilary. Monsieur Jeannotte comes to the conclusion that it was the old Latin Psalter which was read in Gaul in the middle of the fourth century. The importance of this text lies chiefly in the realm of textual criticism. The old Latin text, as that text which preceded Jerome's Vulgate edition is called, was made directly from the Greek. It therefore constituted a first-hand witness as to what the pre-Vulgate Greek text was. Every bit of available testimony bearing upon this problem is of great value, and workers who make such testimony accessible to scholars in general are deserving of great credit and much thanks. Monsieur Jeannotte, a good Catholic priest, has spared no pains in the preparation of this piece of work, and seems to have possessed adequate equipment for his task. His book will therefore be of great value to students of the Greek and Hebrew text of the Psalter.

**The Wisdom of Ben-Sira (Ecclesiasticus).** By W. O. E. Oesterley. London: Society for Promoting Christian Knowledge, 1916. Pp. 148. 2s. 6d.

Messrs. W. O. E. Oesterley and G. H. Box have conceived the plan of publishing a series to be known as "Translations of Early Documents." The documents in question are such

as are held to be important for the study of Christian religions. The volume before us is the second of the first series. It gives us a very brief introduction to the Wisdom of Sirach, more commonly known as Ecclesiasticus, a new translation of the text, an accompanying analysis of the book into its main sections with titles attached, and very brief notes chiefly of a textual character. The value of the book lies chiefly in its translation. The Revised Version was made before the discovery of a large part of the original Hebrew text. This translation is based upon that text, and as far as it goes is a great step in advance.

The following slips have been noticed in looking through the work: On p. 31, vs. 8, change *they* to *thou*. On p. 32, vs. 17, change *help* to *keep*. On p. 33, vs. 9, change *goest* to *go*.

The Book of Ecclesiasticus ought to be far better known than it is by English readers, and this translation should do much to make it familiar. The series of which this is a part is destined to be one of very great use to students of the New Testament.

### **The Psalms in Modern Speech and Rhythmical**

**Form.** By John Edgar McFadyen. Boston: Pilgrim Press, 1916. Pp. xiv+248. \$1.25.

It is always worth while to meet an old book in a new form. Professor McFadyen has presented to us our old friend the Book of Psalms in a new translation and in poetical arrangement. The psalms are divided into lines and strophes as they ought to be. The translation is based in part upon an emended text. There has been no attempt apparently at the establishment of a final text, but only an endeavor to obtain sense out of passages that, as they stand in the Hebrew, are unintelligible. It will profit any lover of the psalms to read them through in this new form.

The new phraseology will suggest many ideas which the old familiar phraseology failed to convey. Take for example such a passage as the ninetieth psalm, the first verse:

"Lord, Thou has been a home to us  
One generation after another.  
Before the mountains were born,  
Or the earth and the world were  
brought forth,  
From everlasting to everlasting  
Art thou, O God."

On the other hand, such a rendering as that of Psalm 73:17 is not so happy, namely, "Till I entered the holy world of God." The Hebrew word there is obscure, but "holy world" seems to be a long way from the thought it suggests. Again in Psalm 66:19, "my loud prayer" is not a happy rendering of the Hebrew "the